M 1443

Wednesday, August 27, 1968

San Francisco

GROUP I

I never dare to say anything until it starts. It's like a switch, on and off. Now I'm on. How nice to see you. Some I see--I saw of course already.

As Group I, we have to talk about the meaning of it. And still, it's rather difficult when I come, because many times I think, what should I now say as my impression of what has happened and what I think has happened. And then I try to verify it and to see if actually my impression is right. And maybe it is not right. And sometimes I may even think that it is right and continue in a certain direction, when that what I think about progress, about your attitude, about Work in general, your sincerity; and then I may say something that perhaps sounds a little critical.

You must realize that when it sounds critical, that there is a very definite reason for doing that, and it never is in order to be critical, because when I say something that I believe is for your benefit, it is not because I enjoy saying it, and that even if it sounds a little bit harsh, when I criticize you for certain things that I believe have happened or that I believe that exist, all I have in mind is to try to find out if that is the truth. And

if actually it is that way, then you can profit, if you have a viewpoint from someone who is probably not as much identified with the work of your Group. And you must now understand quite well when I say that I don't think you have a Group I.

Let me try to describe for you what I think a Group I is. Sometimes I have said that those who are members of such a Group are committed to Work, that is they're not Group II. In Group II you don't expect such commitment. People are learning. They don't really know enough. They want to find out. If they are serious they belong to Group II, because they have shown a desire to find out certain things about Objectivity and Gurdjieff. And therefore they wish to learn, and they are at different stages of learning.

And therefore, when they finally have learned enough, and they can make up their own mind about the Ideas for their life, then there is a point at which they have to ask themselves, "Do I wish to continue now with this as part of my life?". That is, do they believe then that Work for them has such a definite meaning; that I wouldn't say for the rest of their lives, but at least for some time; they feel that it is necessary to give it all they can, and not be deviated any longer by all variety of different things, which of course are interesting and remain interesting; but that there is definitely a decision on their part that Work, in accordance with the way we talk about it, the necessity of how to understand, of how to become Objective to oneself, the need which then is in a person, that he has to learn that an 'I', when it exists, still has to develop; and that then for such a person this kind of idea of spiritual possibility for him is linked up with a very

definite wish to grow; and that for that kind of a growth he'll have to give everything he can, whenever it is possible, and sometimes at a certain cost, because he has to sacrifice, maybe, some of his lovely things that he is so used to and that he admires, and his personality which of course he cares for to a very great extent; but that he is willing to go on a kind of an adventure of finding out what is further in store for him, and this time based on the realization that Work is the way. This is the commitment. This is the decision one makes, that Work becomes part of one's life, and that you commit yourself to that wish to do whatever you can at any one time that you can, and not to fail yourself when you make that kind of a promise.

And the other requirement is that there is no further question about the clarity of Work. And this I think is where you fail, because much is still not clear. And the different discussions you do have show very well that you really don't know enough about Work, as we have talked about it many times, and as there have been many meetings, and as there have been many tapes available for your study, and as there is in ALL AND EVERYTHING when you wish to read it, and not only for the second and the third time, but more than that, in order to extract from it that what is a concept, not of man as he is and not of what you are as you are, but what are the possibilities for man, after he has finally decided to be critical and have an impartial judgment about his personality. So that in Group I there should never be any particular discussion about principles of Work. There should be such clarity, that everybody can understand what you're talking about when you talk about what

Work is, and that it is not necessary to have arguments or differences of opinion as far as the principle is concerned.

And I mean now by principle, not what you say, not what are words which you repeat, or what you have read in a book, or what you remember having heard. The kind of principle that is part of your life is based on your experience of having made many attempts to Wake Up, and that there has to be already a very definite knowledge of the possibility of the existence of an 'I' which is Objectively functioning at times, and that therefore when you talk about the principles that there is an experience which you can mention every once in a while and which can be understood by others who also have that kind of an experience, so that you don't have to argue any further. What you can argue about, and what you can talk about is of course a little bit of an interpretation which you might have, in order to clarify certain issues, and perhaps that you will bring to it very definite descriptions of your experiences when you have applied your knowledge and your understanding in daily life.

If you use this kind of a judgment for Group I, many of you fail. Because the result is that when there is such a Group who really starts out to work together, and when the emphasis or--is on research, to collect data of a psychological kind or a special kind of mental functioning, that then when you compare notes on that basis, then you understand each other as a friend, or almost I would say as a co-worker. And then there is no further need of disagreement, but you then will understand how one person Works and how another Works, and because of that there will be a certain bond

among you, which sometimes is intellectually expressed, but all the time should be expressed emotionally.

And you remember I have talked; I do not know; a year and a half, or whatever it was. I talked here in this room about the emotional relationships of people, and I think it was to Group I: how they should act together and how they should understand each other emotionally. It implies of course absence of criticism. In the first place, you don't know what to criticize, that is as far as Work is concerned. As far as criticism of ordinary life is concerned, you should already long ago have stopped that. There is no reason to dislike a person when such a person is aiming at the same thing. And therefore you fail in an emotional relationship, and you fail in total knowledge. And this I think ought to be changed.

The knowledge I think can come to you when you become serious enough to question yourself about what you really know, and what sometimes you dare to talk about. Because when answers are given, every once in a while in Group II, or when answers would be given in Group III; which I hope we will start again; you have to be quite sure that you all talk the same language, and that surely not in such cases there should be any disagreement in front of those you are going to teach.

But the necessity of testing yourself, that you really know, would come out in Group I. And that is where honesty is of absolute importance. And you are not honest with each other, because sometimes you don't dare to oppose, when you really think that someone has made a mistake in saying certain things, which you know

yourself by experience are not so. But you don't dare, because you don't care. You honestly don't care for each other. You live your own life. You do not as yet see that this kind of Work is Group work. It is not Group work then only as a little Group getting together, but it belongs to the application of Work in your daily life. And each person should know a little bit about the daily life of someone else: where they have to live during their lifetime on Earth, and not when they are thinking about Heaven. I say you fail in that, and I'm sorry.

You see, if I were here I could tell you every once in a while when you go astray. It's a little difficult to do this from a distance. And therefore I have to concentrate on when I'm here now to try to tell you and maybe to help you to straighten it out, because there has to be a Group I. That is an esoteric Group. That is a Group the close--closest to the possibility of becoming a Man. That is a Group in which the Ideas are paramount in one's life; and that you are willing to give certain things in order to help maintain and continue that kind of knowledge; and in which you wish that that kind of a knowledge can be eaten and digested by you, as often as you possibly could think about it and have the time; and that the circumstances are right; and that you will not all the time find an excuse that you have other things to do.

For instance, attendance. It is a Group of people who set out to work together, and honestly to ask every person who belongs to this kind of a Group to come once a week is not too much. Because for that one evening, even if you have to travel, that's one evening out of seven. And it's more important for the members of

Group I to come here, instead of diluting their time, every once in a while to talk a little bit, even if you have a little Group of your own or some people you want to convince. It's not necessary.

First straighten out what is right for you in your own life, and make doubly sure that someone else also understands it the same way, or that you understand what the other person understands. And if you then don't agree, then you can straighten it out until it is clear. And I would almost say you wrestle with that problem until it is clear. Then you will have the blessing of everyone. In that sense there is not enough sincerity.

Where is the nucleus even in this Group of people who are committed in that way, people who are honestly with their conscience trying to find out what is Work in their own life, and to what extent can they apply it. That is the relationship on an emotional basis. The relationship on an intellectual one requires really much more sincerity.

I think it is very necessary for every person, when he talks to himself, when he is, as it were, engaged in a conversation between his Consciousness and his Conscience, that he uses terminology which belongs to Gurdjieff, and he uses it in the proper sense, that when he wishes to talk to others, that he should imagine first that he talks to himself. And it is something as if there is a relationship between a little bit of Consciousness and the rest of your unconscious state, in which this unconscious part tries to convince the unconsciousness of the good right of

Work existing, as if you, in your right mind, will try to explain what is Work for that what is still half asleep.

These are the tasks I think that you should give yourself. This is where it is so absolutely necessary to be sincere, so that you don't have slf love; so that you don't consider yourself already all knowing; so that you don't believe that you do know and don't have to study any longer; so that for you already the time has come that you can tell others, without using your study book, and your text book, and ALL AND EVERYTHING, to verify constantly what you have said, to see if it was there.

You are not even well read. You are not even utilizing what is available to you, because tapes come, and they go into the library, and a few of you take them out. Why should I continue to send them to you, when just about ten percent of the tapes are used, a few.

And therefore I say you must understand how I mean it, because I don't desire to criticize at all. I just want to hold up a certain ideal in front of you. You see, and in doing that I probably make a mistake, because the assumption is based that you honestly have a desire to want to find out what is your Life and the value of it; and that you at times dare to go back to your essential existence; and that you dare to face what is really there, and that you will not make any bones about it; that you will face the condition as you really are; and that if you wish to describe your character, and your traits, and all the different essential parts of yourself, which are as yet not sufficiently purified, that then you make honesty with yourself; and that the honesty has to come

from that part which you claim at times to be Conscious or Aware.

I'm going to be here for one week. We will devote, if you wish, every evening to a talk about Work, about principles, about concepts, about questions that you do have. So that for one week we go through that kind of a training.

I want you to be a real Group, because if there's no Group I, there is no Group II. They become wishy-washy. They run over into each other. Too much of your Group I discussions belong completely to Group II. And even Group II, the answers are not entirely given, and I'm not criticizing you. Mind you, I don't want to even to have any idea or give you an idea that I don't appreciate what you try to do. Only I would like you to have perspective, which you have not as yet.

You still are stand as a Group almost alone, without any particular wish for a contact, then only a few people, and very fortunately, who happen to visit other Groups. But otherwise, where is your interest in these kind of Groups which now exist? And have you ever thought, where does everything almost come from? And to what extent are you part of it? And to what extent do you share? What do you really know about the difficulties even of producing tapes, and meetings, and words about the Barn, and that what goes on and what we in New York honestly, in great honesty, trying to build; in which of course we are engaged, in order to make something that could become a little bit more permanent; and also which could be for you a little example of what I think should be done here. I've said it many times, and I've given you that kind of a perspective. And therefore if you really feel that such a

thing ought to happen here also, why don't you find out what is happening there, and not only rely on a few reports from a few visitors.

There are many difficulties involved in trying to do what we are doing, and on certain tapes I've explained it, but you don't hear the tapes. You don't even know that they exist. And there's no one that tells you about it. And it may be difficult of course, to take all the tapes and have someone listen to it. And still you remember, I've said several times, the tapes from New York should be assigned to one person; the Monday tapes, or the Tuesday tapes, or the Friday tapes; by one or two people who become responsible for listening to them, and then to relate what is in there, perhaps important, or of a certain use to the rest of the people. Not everybody has the time to listen to all the tapes, particularly when there are three, or four, or five sometimes in a week. And I don't blame you, because I know how difficult it is that you are busy, and that you then do not find that kind of a time. But you see, you belong to Group I, and some of you belong to a nucleus, and some of you have to work together in order to make strength.

There are many things we will talk about, because I will try to keep my eyes and my ears open. I will not be prejudiced. I will not measure you in accordance with different kind of conditions that I know about in Boston or in New York. I'll be quite open to the conditions in which you happen to live, and what attempts you have to make, and how difficult it is sometimes. But you see, when I talk about this, I want to really emphasize the necessity of

working together, because tapes as such, when we send them, could be a means of finding out a little bit about other Groups and their ideas, and what they say, and their formulations of Work.

To some extent you're not alone anymore as a Group. I've explained it once, also in one of the tapes, that is, not a few Groups together. It is now a movement. It is a growing entity. It has to be fed. It is growing. There's no doubt about it in my mind. That we make many mistakes, for which afterwards we will be sorry, is in the nature of that kind of a growth, because we cannot predict all the time what will happen, and sometimes we are faced with difficulties that were unforseen. But you belong to that. You belong to something that is definitely alive, and you ought to be very proud of it, that you can help to maintain it.

Again I use that old saying that I have used so many times: What will you do without Work? And to that I add every once in a while: what will you do when I'm not here anymore? And it's not that I'm particularly morose about it, because I know what it means for me. I have such a definite desire that I want to help you, that I want to do everything that is possible for me, in order to clarify certain fundamentals of Life, of that what really, I think, belongs to a man; and that man has to learn certain fundamentals about his Life, and about that what he is living now on Earth, and the reason why he is living it that way; and to what extent he can free himself from the conditions as he finds them, and how they affect him, and what is then necessary for him to do about it; without wishing to change the conditions, to adapt himself in such a way that his essence becomes clearer and clearer for him, to be able,

finally, to stand on something that is his own, and that is unchangeable, and could become, in his life on Earth, permanent for himself. I know well enough that the aim is quite high about that, and that I'm not judging you and your interests by my interest, because it would be quite silly. We probably are a little different.

And at the same time all of us are human, and faced with the same problems of vanity, of laziness, of all kind of so-called vices or perhaps even a few virtues, which engage us, and with which we are identified, and which tie us down. And this bondage to Earth and the bondage to our body is exactly what has to be understood; not that I say it has to be eliminated. It has to be understood for what it is. And when I know it is this and have no further question about it, then that kind of knowledge, which for me then has become an understanding, is tinted in an absolute sense as Consciousness. And I then can rely on that what is Conscious to take care of Life, as it has then been reformulated, and as such has been put in a new vessel.

We are building, if we can, new forms for ourselves, so that we can get rid of the old-fashioned nonsense: partly our culture and civilization, and whatever there is of the body with its requirements, and whatever there is of a talking machine in one's head; and that the emphasis as you know, is more and more on an emotional something, which has not as much of a form, and which should be used for the communication between people. But about that we have absolutely no knowledge at all. And that is why we try to work together: in order to--to have a chance to fly off the handle, and to criticize, and to work together with enthusiasm, and

to have envy, and to hate, and to love each other; so that all of that, as relationships, can be used for the purpose for oneself to to understand what one is as a type; or what one is because of conditions under which one has grown up; or what there is that one now has as relationships which have to be understood further, and to which one contributes many times the reason for one's behavior.

When I say these things, you have to be quite clear about the meaning which there is in me: the intention and the very definite, sincere wish for you to Work; for you never to forget that Work exists; for you to have all the kind of opportunities to expose your personality in different kind of conditions, so that then they may remind you that you ought to Wake Up; and you ought to Wake Up pretty damned quick, and that there's no maybe about it anymore. Because in that sense it is not that because of my age I'm a little bit closer to so-called death, but this is a problem that all of you will have to face. You may as well face it now, when you're old enough; when you're sufficiently mature to be able to do away with the ordinary things of ordinary life, which already have been used over and over again, and have become so monotonous, and so repititious, that you ought to be free from them by this time. And you still, you hang on, and hang on, for lack of something else which isn't there. And when it isn't there, I cannot blame you for hanging on, but I can blame you for not building something, to which then that what is your Life can actually go, and when it can rest there, or perhaps for a little while still, become active in a different way and on a different kind of a level.

It is that you have to understand what are the relationships

between each other as a Group, and also what are the relationships of the different centers within yourself, and what are the relationships between the different aspects of your personality. This you have to remind each other of. This you can teach to each other. This you can show by manifestations. For this even you don't need any words. And then as a result, one would be willing to take responsibility on one's shoulder, to see to what extent can you help carry a Group.

There are several instances that I think that ought to be changed, that is you have to renew your particular relationship regarding the responsibilities which you have taken, and which you still should take. The question of Clara. You see it's extremely difficult for me, when I come and I hear about it, and of course I have a certain judgment, based perhaps on a little logic of looking at things a little more impartially than many of you. And so we talked about it last night.

And then I come here. And all of a sudden there is something in me that starts to respond to the lovely things you have done. The work together actually produced something of unity, and work that actually was done with pleasure, because one feels it. You know it is here, and there is so definitely a good atmosphere, as a result of this kind of Sunday work mostly. And it is here I see it. And it takes practically my breath away, because how should I now dare to say that you must leave it all.
And so I think about this, and I remember a few remarks, and some kind of conversation we had about it, and a realization of certain things that from the beginning I have felt when we started this;

and it was still as a -- as a room, or as a place in its infancy; and how we then, for the few times that I happened to be here; and that of course is all I do remember; how there was an atmosphere, and it was created of a certain level, and that level started to become; I hate to say the word 'spiritual'; and still, it is what I mean, ethereal; an atmosphere that one could feel, that was here in this room; that was used for building the little office and place where I happened to sleep, that what went into it with affection: to the plumbing, to the water being heated, to the different conveniences, that went into this floor and the building of the benches. It went into the wish to have a piano. It went into many things. It went into this room, and from this room it went out. And this is what I now mean.

Here is a place that has been started. A great deal of energy and love; really love for it has gone into this, energy and time, and money, materials, perspiration. I call it cement for the wish to connect, at times at least, your unconscious state with your Conscious, or whatever you understand, by means of a Conscientious effort. And I do believe that in the beginning this was very apparent. And in the beginning it started to affect the neighborhood.

I said yesterday something about the neighborhood. And when I now change, that is when I now emphasize another face, another facet of something that I believe also could exist and should again exist, I almost beg you to look at it that way. The practical questions of having rent through April, that doesn't concern me. But I do think that with all the labor that has gone into this, it is a little sinful if we are chased away; and that the neighborhood

as such, because of a couple of attempts, which you now have counteracted more or less by putting some grilles up and iron -- iron bars to keep theives out, that that what will keep them out is an atmosphere which should be here and constantly be manifested. And if I continue to philosophize about that, I blame you for the burglary.

Your love has left this. Many times this has become a common place. Sometimes you forced yourself to come. You've had discussions in this room, and I'm afraid the discussions were sometimes too argumentative. The emphasis of Work all the time should be paramount, that even in Group III, where there is a contact with ordinary life, it is always with the Ideas in the background. And I wished, and I would like you to think about it. I wished you would consider this among yourself as creating a force, a force which extends to the outside, so that they, whoever they are outside, don't dare to touch it.

It depends on one's behavior. It depends on the level on which you live when you enter, and with which you go home. It depends on the conversion of your energy when you work here, having in mind that this to some extent is still like a temple; in which things are discussed which are of such tremendous importance for one's inner Life; and where you at the present time in no church will ever reach the possibilities that you can reach here, because this is based on your own Work; and it is of course in which sense you try to implore the help that the Lord have mercy on us, when we try, in all our stupidity, to do the best we can; and that we want to find out what is what with us. But that is something that

you will create, and not a minister, and not the organization of a church, and no money will ever be able to buy it.

And this is what I simply suggest that you would give it a chance. And if you could unite on that kind of a basis, without immediately giving up the idea that we don't move or do move. Keep on thinking about it, because if we do have to move, that is if circumstances are actually too bad and too forceful for us, that our faith is not big enough to be able to counteract it, we will not be stupid and stay. But I think it is worthwhile to consider it, if you as a Group could work together and produce such force among you, so that that can keep those away, and that they don't dare to touch you.

I said yesterday something about Crater Lake, as a spirit which is there and can be seen, but never can be touched. To the outside world, this should be like that: a Group united in a very definite knowledge, in which there is a Consciousness and a Conscience; in which these two, belonging to a Group, are united and not opposing each other; because this is the aim of man: that he gradually, as an individual, becomes a unit, and that his Consciousness and his Conscience will talk the same language. That is the aim, because we are at the present time so far removed from it. And it's exactly for that reason that one wishes to Work: to establish a relationship between your head and your heart; and to put it on such a basis that that what the head thinks is pure, and clear and true; and that that what the heart is engaged in is real emotion, both for yourself and for the possibility of further growth and uniting with God.

When that is there as an individual, and to which all of us, some more and some less, can contribute, but if that you will remember whenever you enter; I've said several times in New York, "Whenever you enter the room where we have a meeting, wait for a moment, and try to remember why." And when you sit, don't chatter, but come to yourself, and wait, and be in silence for a little while, because maybe you wish to prepare in some way or other. You cannot so go over immediately from ordinary life into an extraordinary existence. We are not as yet equipped enough, and we are not flexible enough to do it. It is not as yet sufficiently part of you, that you can go over at the stroke of the clock. You need time, preparation. You need time for yourself to adjust, to adapt yourself, to marshal to the foreground the forces that you want to employ when you talk about Work on yourself.

And this I beg of you: that you keep on remembering that in your Groups, and that you then go home with that. When you go out of this room you leave something precious, so that that what remains has received part of what is you, and that part of you still is here and protects this place. Maybe you can do it. I think, of course, it is possible. At least it's worthwhile to try.

And it's not that I'm -- that I'm now forgetting the difficulties. But I think if there are some difficulties, for instance in going home, go home together. Be all of you outside, and then go in the car. You are protecting each other.

END SIDE ONE

SIDE TWO

When there are conditions in this building which are not right for the building inspector, get busy and change them, so that the inspector can come; that there is no blame on us; so that if we need it, we can ask the police honestly to come and protect us, and that we don't have anything to hide. If it means that we will be taxed more, let's be taxed more. And let's be honest about it, and not try to get away with a little bit of things that are not entirely right.

We have difficulties like that at the Barn. We went through a little period in which certain things were not entirely right, and we did not use them perhaps correctly, or whatever it was that was old and started to give us a little trouble. We had the fire department. We had the police. We had the building inspector. We had the health inspector. And all these things came on our shoulders in the beginning, in order to straighten out the relationship between the Barn as a Group of people who are honestly trying to do something for themselves, and the judgment of the little village, which is rather conservative.

I know what I'm talking about when I say we make, at the present time, the adjustments that are necessary, so that there is no blame on us; and that gradually that what we represent, also there to the outside world, will have to stand on its own feet, and will have to become a nucleus, so that we are not ashamed of it, and that it can be open to the public; and that after some time, when this can be more and more established, that then the Barn will

become, you might call that now, 'an industrial kind of a center'. And I mean industry in the sense of activity, in which certain things are done for the sake of doing them, and for the sake of learning while doing them, and for the sake of growing up while we work. And that then there will be in Warwick and in the little neighborhood, little village of Amity, something that goes out from us and is tied together in a central point, and will spread out very small, in a very small way, a little bit further than where we now happen to live in the Barn; that gradually the difficulties that are now in the way will be eliminated, with the help of all of us; and that whatever financial difficulties we are in, that they will be clarified, and that we also will be able to meet whatever we have to, you might say pay for, in more ways than one.

Maybe you see sometimes I'm at fault that I don't tell you enough about this. And I rely on tapes so that you hear them, because I don't have so much time to write little histories, which I then can send out as a memorandum for everybody to read, because not only that I don't have time, I think that you wouldn't have time to read them.

And maybe a few words then of what we are trying to do with the Barn, for the sake of the people who come, to help them to adapt themselves to outer life, and to offer an opportunity for them to acquire certain dexterities. This is really the aim: that in the process of this they can grow; and that the Barn becomes a living place where the atmosphere and that what we sometimes talk about are of a certain character, a certain caliber, which of course has to be tinted and is based on a possible spiritual development;

and that the emphasis of man, even as he works physically, is not on that what he appears to be as a body. And it is really this particular attitude that will take more and more shape in the form of a little pottery, which we have started, and which is now functioning; of a workshop, which is also gradually being completed; in the possibility of doing some printing; and of course a certain form of administrative work which we have to do at the Barn, and the distrubution of certain things, and copying, and transcriptions; but also, weaving, making rugs, different things that women can do, not only the cooking and cleaning, but the painting, the things that have to be done in order to make the place not only liveable but presentable.

The beginnings are there. They start to spread out a little bit with our interest in a hotel, which I think we have at the present time, after a few months of negotiating, so that then we can take care of visitors, so that they don't have to sleep at the Barn. The Barn is not a place to sleep, neither physically nor in daily life, and I would like to keep it that way. I would like to keep the atmosphere of the Barn, for whatever it is now, as a building which has been made by people who loved to work that way. So that I'm quite hesitant, even, in making a little bit more light inside with windows, because it might spoil exactly that kind of presentation. But whatever it is, our interest in the hotel is to take care of those who come and wish to work.

Several people have moved to Warwick and to the little village there. It is increasing. They find work in ordinary life. They come to the Barn, at least Sun--Sundays and Saturdays. They work.

We have various plans. We do have a garden, small, but a beginning. We have a few flowers. We start to make slopes and take care of a little landscaping. We've started a little building, so that even I don't have to live at the Barn.

We're interested in a store in Warwick. It's a beginning of something in the sense of a repair in connection with sound, electronics, phonographs, loudspeakers, recorders; repair and selling; making cabinets for those of Warwick who have the money, and would like to have a little hi-fi set in their home; together with tuning pianos, repairing them, selling them, etcetera, as a pied a terre. We will have another kind of a store for taking care of other kind of work: jewelry, certain things that we make, possibly pottery. It's already is being sold here and there, not in small quantities--in--in large quantities. We have a small kiln. It starts to function. We still have to do quite a bit of research, but there is activity. We're interested in a variety of things to help each other; and to use whatever we can get from other people who can spare it, in the form of money, or in the form of that what is too much for them; and then to put it somewhere if it's useful, and it if isn't, we will throw it away.

We have a piano; a piano which went through the difficulties of the fire at one sixty-five; and which has been rebuilt completely, with a tremendous amount of affection and love, done for over two or three months by people on a Sunday; rebuilding it completely, with all the--the different hammers taken apart, new felts put in, new strings, finishing up the outside so that it looks beautiful. And there it is with a marvelous bass tone, over-

tones that sing through the rafters of the Barn.

We have an organ which we are setting up. We will have perhaps some music. In any event a Sunday will now start with music of some kind, in order to help people to remind them that there is a day. And this day is a devotional day, not to rest, and not necessarily to look back on the week of an unconscious functioning; but that it will give, for that kind of a Sunday, a real unity among people that they came for a purpose; and sometimes quite far away; sometimes from Boston; and sometimes quite a number; and sometimes those who stay there a little; and even New York's no fun to have to go back on a Sunday afternoon late, and be caught in traffic for about three or four hours.

You see there are people who are willing to sacrifice, and they come in large quantities. So that at noon when we eat in the Barn upstairs in the large hall, I would call it, we sit there at the large table, stretching from one end of the Barn practically to the other, with seventy, eighty or a hundred people in that room, preparing food for them, and doing all the different chores that are connected with it. You see we Work, because we have an aim. And it is necessary to have this kind of an aim and Work on it gradually. It is not just a little bit of physical work, and surely it is not a picnic, because it's not easy. There are many things that one can dislike, and heartily, and with reason; and where it's difficult sometimes to adapt oneself to the behavior of other people; and the noise, even the noise of a workshop when the saw is buzzing too much and you try to listen to a tape, and you want to really give it all your attention, because you have to answer it, and

you're prevented. And you may wish to Work a little bit, or write, or transcribe, and your thoughts disappear out of the window, because someone is knocking on the door, and you have to say, "Yes", because that is what one is there for, to be open for that what is needed for each other, and to be able then to give it without getting angry.

I tell you about these kind of things because this can happen. This is the kind of vision I see as a possibility when you grow. But you see, you cannot start until there is first a unity, that kind of common aim that you have to work for, because it will not come by nature. Nature carries you up to a certain point of physical working together. That is natural for man. And there are many times different groups who get together for just finishing, like the people who built the Barn got together for that purpose. And sometimes the result is very beautiful.

But you see, this physical work that you do on a Sunday, and when you do it here, has to be done in such a way that something else is also united, and not only the physical appearance of that what you are working on. It is what you give when you hold a hammer in your hand; and you touch it; and you hold it very strong, because you want to hammer a nail; and your mind of course has to be there, so that to make sure that you hit it right. But that what is the grip of yourself, this what you transfer to the hammer, this what is there in your hand which makes the hammer alive, it is the love for Work. It is really that you wish to do certain things for your own sake, but then it starts to flow over into any kind of utensil that you happen to use, and it flows over in the

relationship you have with other people. Of course I call it Work, because it is not only in line with it, it is quite definitely how you wish to be; and how at times you have to control yourself; and how at times you have to eat your words, and not to let them come out; and how at times you have to be patient for a very long time.

Such aims you should have, slowly and gradually. For instance the women have to learn how to talk, and the fault is the men. The men are too much engaged in trying to tell what they think. Some of you even resent that women exist. And women will produce a different kind of viewpoint, to which the intellect of a so-called man cannot even understand what's going on. Work consists of more than one center. It consists of man and woman as units. It consists in the necessity of an approach, which may be expressed sometimes as ABC, and perhaps a little intellectual, and perhaps a little cold, because one goes through a period in which one wants to see facts as if they leave you cold with so-called impartiality. And some types and some people cannot understand this intellectual approach, and still they know that there is something of knowledge and also understanding that can be reached in a different way for them.

You see a woman depends on a man to be left free to express it. A man must know when to shut up. When questions come up, it is not necessary for all men to speak and leave the women out. A woman will allow a man to be a man, which is right. And a man expects a woman to do that. And therefore, whatever the approach is from an intellectual side more or less, or that what has gone through

your brain, is of course quite permissable. But I think you're only taking part with one part of you. And at times you'll have to admit that you really don't know enough, and that sometimes the emotional approach will give you knowledge that you do not know how it is reached, because it's con--entirely out of your own domain.

I'm now talking to the men who are intellectually inclined. And one stands every once in a while aghast at the acquisition as a result of intuitive knowledge. And one wonders how it comes, that sometimes they know, and you cannot trace it, and still the result is there. And for your own sake I say this to us men. You have to allow yourself to be open to that kind of an influence, because you can profit by it. It will make you much more whole. It will really place you in the proper place, by allowing the women to have their say. You have to encourage them. They don't dare to speak because you take always the floor, you men. This is wrong. And every once in a while, when it does happen, and someone happens to be strong enough, very little attention is paid to it, because very often it's the attitude of a man, "Ach, that's a woman."

Please don't be so stupid, and don't be so narrow minded. You have to learn to leave room for intuition, for emotional reaching of some conclusion. You have to know what it means to be present to oneself, not reaching it by an intellectual description, but to have something that is there, present to one, which even sometimes one doesn't know oneself where it comes from, because apparently no effort is made. But nevertheless it is there and seems to give a guide, and which of course you love, because it is of a higher

quality than you are; and you know by intuition that it is right; and you don't know how these kinds of ideas, even of Objectivity, happen to come to you, then only that you must make allowance for that what is your feeling, and that that comes out.

There is the difficulty and I know, is that whatever is reached as that kind of a knowledge may not be so impartial, because it is very difficult to go through the road of em--emotionality and remain impartial, and reach the condition when 'I', which has to be there present to yourself; that the emphasis of that what is now present still has to be your Objective Faculty; and that the feeding now has to take place by means in an emotional quantity of feeling, that you want to give in to that, and where your intuition is the source of actually then allowing that to exist. And the men must realize that they destroy, many times, that kind of an emotional approach, because they think they know intellectually, and they are so logically developed.

It is wonderful when you have clarity, and it is marvelous when your mind is very lucid, and I don't blame anyone from having at times admiration for it. But sometimes you have to be in awe for that what is mysterious, and which apparently belongs to a mystic road; of a contact that sometimes certain people have, as if they have much more extra sensory perception, but not intellectually expressed, but having a certain knowledge which reaches them through routes unknown. And still they know, and there is a very definite realization in them of having an understanding which is correct.

In that sense, when you now try to Work and you try to talk, you will see that the totality of such an attempt; both on the part

of the man to allow; and on the part of the women to have the daring, and overcoming their fear, and the knowledge that they must be heard, and wish to be heard, and will be acknowledged; I hope that with that something else can take place in you, much more of unity, and much more of appreciation. In what respect does a man think that he is worth more than a woman? Because in order to be a man, he needs a woman to tell him to be a man. He, himself doesn't know how to be one. He has ideas, and in his conceit he follows it, and sometimes he believes that is the expression of his masculinity. And maybe, and I think at times he is completely off, because he doesn't even know how to adapt himself to other kind of conditions which are foreign to him; and he has to learn the language of an emotion; and then he will be able to issue commands in the intellectual language. A woman must wait until her opportunity comes, to tell by her presence that she wishes a man to be a man. But she has to remain womanly, and always play that part, or experience in the relationship that they -- that she contributes something that no man, really, can contribute, unless the man becomes a little effeminate. And the difficulty for a woman is that she becomes too masculine and is not fulfilling her purpose in life.

We will talk about various other things as we go along. And I think we leave it tonight, because you know now that I'm not critical; because we talk about possibilities that are actually in the future achievable; and that all we need is an understanding, and an agreement, and to work towards that, and then to see what has to be added, and what has to be done to undo certain bad conditions

which I know still exist: a little bit too much of critical attitudes, not acknowledgement of certain things that have to be acknowledged, sometimes as being superior; sometimes as the necessity requires of some people who must take an initiative; sometimes a lack of cooperation; sometimes not appearing when it is needed that you should appear, even if you don't like it; sometimes going through the trouble of being there, regardless of your cost; sometimes to come for the sake of other people, so that they can even see you, aside from the fact that perhaps you cannot do very much, the fact that you made the effort is enough, something to hold you together; sometimes to share the responsibilities of each other. The reason why we have pairs in New York, of people, man and wife, working together for the maintenance, the upkeep you might say, or a responsibility of the Barn, is simply because I want the feminine influence to be the corrective one regarding an intellectual approach from a man. And it works. It works very well, because it's not critically that the woman approaches her husband. She wants him to be a man, but she can tell him what was wrong, and he can take it if she is honest.

I say we will Work. We will do a few things. We will start with Group III again. Tomorrow is the first meeting of Group III. It is an open meeting. And the week after, on Wednesday, will be another one. It'll be the last day I'll be here, and we will have then an open meeting for whoever wishes to come. And this time there will only be two that I'm here, and you simply carry on from there. I think the arrangement that we had before, of the seven people responsible, has worked out; but maybe a few have left; and

to have other people come in, and flow over and take part of the show away. It would not have been right, neither for the newer people, of whom there are fortunately several, and neither for those who are there who are responsible for them. They were entitled, when I came there, that they had me to themselves. As far as Los Angeles is concerned, that condition does not exist, and all those who wish to come is -- they're perfectly welcome. It is very necessary for Los Angeles to have a very definite way of seeing what Work is, and it has to give them encouragement, the same way as the trip to the Sierrras was very good for some of the people who came from there.

Mentioning the Sierras now and the attempt that you made at the time, you see, I realize what has happened; and I'm terribly happy that you made that kind of an effort; and I also know it could not have been done unless there was already a certain solidarity among you. And when I now have talked a little bit, perhaps too much, about what I think that is lacking, you also must know that I realize what is there, and that the trip to the Sierras was a marvelous attempt. I listened to all the tapes from there, and it was really remarkable for me to see how, out of a Group, certain fundamentals became quite clear, and what the tone was of the different meetings, and sometimes the descriptions which I have heard afterwards of what took place. It was an excellent attempt. I don't think you would have done it if there hadn't been a certain reason for it, and I'm to some extent very happy that the reason existed.

About the smaller Groups, and by the way when we come back,

maybe Sunday night; it depends a little on Los Angeles; Monday, Tuesday and Wednesday are for us. I think that Big Sur can come here. I think that San Jose, whoever they are, can come to Palo Alto. I'm very willing to go to Berkeley and have a Group meeting there. If Palo Alto wants to come at the same time; it depends a little bit on the time we have; otherwise I'll go to Palo Alto and meet with them; and anyone who wishes to go can go. We have Sunday, Monday and Tuesday. I would leave it to Ron to arrange whatever is the best, after he has discussed it with the different people of what they wish and what they think is the best. If you want another meeting here, we can probably have it. We can talk then again as Group I. But maybe when we talk in Group III on Wednesday evening, I think the tone of what we can talk about, and the tone which I think can be set, can be of use for those people in Group I who are actually engaged in Work the same as I am. And therefore it may not be necessary to have a separate Group I meeting.

I hope to be back again in October, towards the end of September, with several people. We will then again start Movements. I do not know exactly when we will be here; neither do I know how long I should stay. It depends a great deal on all of you, because you must know that when I come here I take it away from something else; and it is sometimes quite difficult to divide my time honestly, or in any event, in fairness.

The reason why I want to play a little bit, is to tell you that I'm very happy you have this piano. I know a little bit of the history; and it's a very good thing to have it; and I hope it will

continue to function as a little center for us.

Let it run. (Music on tape.)

Goodnight everybody. See you tomorrow.

TAPE ENDS